

# THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE

1819 EAST FOURTEENTH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. V

MAY 5, 1923

Number 18

## Spiritual Healing

### Part II

BY CHILTON LATHAM

(California College of Divine Science)

#### THE LAW OF CREATIVE EXPRESSION

THE law of creative expression is three-fold; and herein lies the essential truth of the doctrine of the Trinity. Whenever a doctrine persists, contrary to the evidence of external experience, as this doctrine of the Trinity has persisted throughout nearly all the ages of the Christian church, it will, I believe, always be found to contain a germ of spiritual truth; and the doctrine of the Trinity does contain just this germ. The law of creative expression may be stated variously, each different expression suggesting numerous sidelines of thought which I shall not take your time to explore. Here are a few statements. You will notice that the first of each group of three is always a state of being; the second implies action; and the third shows the result or manifestation of that action in form.

Creator	Creative Process	Creation
Father	Holy Ghost	Son
Mind	Thought	Word
Spirit	Soul	Body
Principle	Solution	Result
Invisibility	Light	Visibility
Life	Altered Vibration	Substance
Being	Doing	Deed

I might add others, but I have given a sufficient number to show that the same basic idea may be expressed in different ways. I will say that no one has ever stated the Truth of creative expression more beautifully, more poetically, or more profoundly than the writer of the Johannine gospel, when he said, "The Word was made flesh and dwelt among us, full of grace and truth."

#### MAN'S UNFOLDING

Let us return to the question of man's evolution,—or, as some prefer to call it, man's unfolding. As I have said, evolution implies a process of uncovering something that is already contained in or implied in something else; hence its use to outline the stages of man's progressive recognition,—or re-cognition,—of God-consciousness. We are familiar with the evolution of consciousness through the planes of mineral, vegetable and animal to the human. Similarly man's conception of God has evolved through a crude belief in idolatry and anthropomorphic gods to a recognition of one God, Absolute Being. Man's spiritual evolution is marked

by progressive phases of consciousness that exactly correspond with his recognition of God,—milestones, so to speak, on his way "onward and upward forever." First come Wisdom, Love and Knowledge; then Understanding, Power and Life. Of these the first three correspond roughly with the consciousness of the Adam-man, the man of reason; while the second group corresponds with the unfolding of Christ-consciousness, spiritual man, the man of understanding. Beyond lies the consciousness of Perfection, the goal of man's attainment in the present era.

Jesus is, in a very true sense, the Way-shower for our era. Whether he said and did all that is attributed to him; whether he lived at all as an historical personage;—these details are relatively unimportant. The essential truth is that only one who had attained Christ-consciousness could have conceived that state of consciousness and understood the operation of its law of expression as shown in both the teachings and the working of Jesus. It is in no way necessary that Jesus shall have been the only one to attain it. Indeed it is probable that he is not, for the author of Hebrews frank acceptance of Jesus as member of a distinct order of Masters, as "high priest after the order of Melchizedek," implies the recognition of others on the same exalted plane of consciousness.

The stage of unfolding through which mankind is at present progressing seems to be that of Understanding, as contrasted with the Wisdom, Love and Knowledge that combine to make up the man of Reason. There is an inexplicable gap between the two; and the human race stands in the heat of the battle that is being waged between Reason and Understanding for the control of man. Man still relies largely on Reason; but Understanding is gaining ground,—always to man's surprise, sometimes to his consternation.

In physical evolution Understanding corresponds with self-consciousness as contrasted with simple consciousness, hence with man instead of beast. In mental evolution it appears as pure reason; and in spiritual evolution it is intuition, which implies the immediate apprehension and cognition of the relationship existing between God and man. Where reason depends upon a mass of externally-accumulated data, intuition penetrates to the core and knows immediately from internal evidence. Let me illustrate.

A trained architect will walk about a building, "telling the towers thereof," and from his externally-accumulated evidence he will judge pretty accurately how many rooms it contains and their general arrangement. On the other hand, a man without architectural training, by entering the building and accumulating internal, immediate evidence, will be able to give you much more accurate information than the architect, with all his training and inductive reasoning can do. Of course we use freely both deductive and inductive processes. They "are not separate and isolated processes, as we sometimes believe, but functions of a general knowledge process which are supplementary and go hand in hand." The difference lies primarily in the starting-point, which for inductive reasoning is a mass of externally-accumulated, hence less reliable evidence, for deductive reasoning the evidence of intuition. Induction works from man, which it knows, toward God, which it does not know. Deduction starts with what intuition teaches about God,—and this includes all that induction knows about man.

As a reasoning animal man has attained marvelous development. His inductive faculties are as keen as a two-edged sword, penetrating to the cleaving asunder of bone and marrow. Man is justly proud of his reasoning, and he tends to rely implicitly upon it. And yet his intuition, because of its immediacy, because it literally,—as the word indicates,—teaches from within, can tell him things he has never dreamed of in his inductive philosophy. But because he distrusts its processes, which are too subtle to be followed with his finger across the page, as half-literate readers follow the printed word, and because it sometimes tempts him into uncharted seas, he is still a little suspicious. He does not know that its function is to enlighten man's reason; that it will be ultimately just what the word Understanding signifies,—be that which "stands beneath" and supports Reason. Understanding is "the light which lighteth every man that cometh into the world;" and ultimately, because of its keener penetration, its truer inner vision, it will direct Reason, even as man's superior intelligence guides the horse and makes it do his bidding. Little by little the race is developing Understanding; and at some future time,—how remotely future we have no means of knowing,—it will attain to the power that Jesus possessed because he understood the operation of spiritual law; and ultimately, no doubt, it will also attain to that Life that enabled Jesus to reject the externally-accumulated evidence of all previous ages and overcome what we know as physical death.

We expect reasoning that is based on externally-accumulated evidence to evolve a God that is essentially pantheistic, a God constructed from the combined forces and laws manifested in the universe, a God possessing all the higher qualities that man has evolved within himself, raised perhaps to higher power, but a God of like limitations with humanity. And this is exactly what it has evolved.

The latest theological conception of God taught at Harvard is that of a Cone-like Deity that "grows better and better day by day" as man himself grows better and better. Thus man's evolution is essential to that of God. We expect Understanding, on the other hand, to reason deductively, from Principle to

application, from God to his expression. And this is exactly what it does. It proceeds from within instead of from without; it leads from the recognition of God's Omnipresence, with all that it implies, to the creation of man in God's image and likeness, with all that it implies.

In the sense that we use the term science for the natural sciences, this is not scientific; for natural science is systematized knowledge based on experience, and experience tends to confirm belief in secondary or physical causation,—a source of being, life, intelligence, power and reality that is practically independent of God, at least to the extent that God cannot act on the physical plane in any other manner than through the physical laws that man's reason has induced from man's experience. But the dictionary definition of science, you will remember, does not impose these limitations. It is "systematized knowledge considered with reference to the discovery and understanding of truth."

Therefore in so far as a Science based on deductive instead of inductive processes does discover and understand Truth and systematize its knowledge, in so far as it is strictly scientific.

(Concluded next week.)

## Kinship

BY ANGELA MORGAN

I am aware,  
As I go commonly sweeping the stair,  
Doing my part of the every-day care—  
Human and simple my lot and share—  
I am aware of a marvelous thing:  
Voices that murmur and ethers that ring  
In the far stellar spaces where cherubim sing,  
I am aware of the passion that pours  
Down the channels of fire through Infinity's doors:  
Forces terrific, with melody shod,  
Music that mates with the pulses of God.  
I am aware of the glory that runs  
From the core of myself to the core of the suns,  
Bound to the stars by invisible chains,  
Blaze of eternity now in my veins,  
Seeing the rush of ethereal rains  
Here in the midst of the every-day air—  
I am aware.

I am aware,  
As I sit quietly here in my chair,  
Sewing or reading or braiding my hair—  
Human and simple my lot and my share—  
I am aware of the systems that swing  
Through the aisles of creation on heavenly wing,  
I am aware of a marvelous thing,  
Trail of the comets in furious flight,  
Thunders of beauty that shatter the night,  
Terrible triumphs of pageants that march  
To the trumpets of time through Eternity's arch.  
I am aware of the splendor that ties  
All the things of the earth with the things of the  
    skies,  
Here in my body the heavenly heat,  
Here in my flesh the melodious beat  
Of the planets that circle Divinity's feet.  
As I silently sit here in my chair,  
I am aware.

(Re-published by request)

# A Leaf from "The Origin and Development of Religions"

BY ADELAIDE REYNOLDS HALDEMAN.

We are trying to eliminate the dual conception of man; that he consists of two parts—the body, tangible and real, and the spirit or soul, an indefinite fog-bank which flits gently away at dissolution—up somewhere into ethereal space.

These essential notions of primitive man still permeate the thought, and to the saving of this vaporous emanation of the savage brain from the fancied vengeance of an anthropomorphic god, many persons devote the larger part of life.

The plain, simple fact that man, in the composite, consists of one substance, one intelligence, which functions in a sum of activities—moving, feeling, tasting, seeing, sensing or perceiving, remembering, dreaming, imagining, thinking, and so on; that man really consists of immaterial things—is too clear an idea to be generally accepted. No, these elements or attributes of the soul must be wrapped in a blanket of mystery and given a form, so that people may worry about its being lost.

How did man ever come to think of himself as a body with a "ghost" inside? Such a question asked a hundred years ago, would only have led to a perplexing network of conjecture. But today, thanks to the men who have been patiently working in the realm of primitive culture, an easy answer has been evolved.

It is now generally admitted by all thinkers worthy of the name, that civilization has everywhere emerged by a slow growth or unfoldment. The proofs are accumulative and are becoming so overwhelming in quantity, that the wonder now is, how the world ever thought otherwise. Each science bearing upon the history of man continues to pour in its volume of evidence. Geology uncovers a stone age, in every part of the earth where search has been made, in which man lived tens of thousands of years, probably hundreds of thousands of years ago, when he knew not the uses of iron. Philology proclaims a corresponding growth of words out of crude and simple roots. A study of the art of writing shows that all our alphabets are remnants of the rude pictures of the savage. Our numerical system is based on the number ten, because our ancestors counted on their fingers. But why continue this enumeration? The difficulty is not to find evidence, but to choose from the mass which crowds upon the attention.

When we wish to discover the origin of an interesting superstition like that of "ghosts," which has haunted man in multitudinous forms throughout historic times, we ask, "What did our pre-historic forefathers think about it?" And straightway we begin to study the notions of barbaric and savage peoples. Then the whole matter clears up,—we find we are cherishing the relics of man's childhood state.

The word "soul" in early languages often means also "shadow," and we combine these significations when we call upon the "shades" of Shakespeare.

Another coincidence catches the attention of primitive man,—the soul and breath depart together. They must be one, he says, and hence their names come down to us, freighted with the double meaning; "*geist*" in German, and its cognate, "*ghost*" in

English: both mean "*breath*," and our word spirit is the Latin *spiritus* from *spirare*—to breathe.

Gradually science is dispelling these relics of by-gone darkness. So many have been cleared away that we are often led to conclude that now the mental air is pure about us, and we may look straight into crystal facts. Far from it! Murky with superstition are our daily thoughts. Those who assume to enlighten their fellows and are most dogmatic in voicing their notions of man and life, too often bring forth more fanaticism than truth. With the hand of orthodoxy they seek to throttle investigation. They forget that truth and error, poured into the test-tube of reason and shaken by discussion, form a black precipitate, and they seem to be in doubt as to which must go to the bottom.

"Death came into the world by Satan," says Christian civilization. "Amen," says the savage. Elaborate figures of Death are built, covered with skulls and serpents, dead men's hearts and hands. In Ceylon Death rides upon a white horse, and John of Patmos was kind enough to send the same notion down the current of European credulity: "I looked, and behold a pale horse, and his name that sat on him was Death." Everywhere death has been personified and raised into a demon to be feared. It is time we were getting over this dread. Disease brings pain, death relief. Let us guard against the former—a diseased imagination with all the care and knowledge of our times, and look upon the latter as a blessing—a new birth, a new development. We drape ourselves in black at funerals, the color of darkness and despair; this horrid custom should be sloughed off and brighter and more hopeful colors adopted, befitting our new understanding.

Hereditary modes of thinking are slow to change. Imaginary devils have always haunted the thoughts of men, and they will continue to do so long after science has laid the delusion bare. Upon this tendency to cling to the superstitions of the past there is a class of men ready to play, at the expense of their victims and to the substantial profit of themselves. They keep on calling "friends of the devil," thoughtful men, who are doing all in their power to drive him away from humanity. They classify among Satan's hosts persons who deny him an existence and a place of residence. Is it not evident that these anxious ones themselves are they who fear the loss of an old ally, a silent partner in trade, a dear bosom friend?

Originally demons were not distinguished from gods; good and evil actions were accredited to the same person.

As civilization moved on, the principle of division of labor came into play even in these personifications, and, as man became able to make more acute distinctions between right and wrong, gods and demons moved apart in his mind and became antagonistic. In war a conquered people were made slaves, and their gods became *ab-gods*, ex-gods, or devils. Hence mythology is full of accounts of demons dethroned, and expulsions from heaven.

Separation of the attributes of demons from those

(Continued on page 7)

# Healing Department

*"Ye believe in God, believe also in me."*

## Healing Statements

"The power of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

"God has given me health, I cannot lose it."

"It is the will of the Father that none should suffer."

"God pervades His holy temple at this time."

"Belief in sickness is misplaced confidence."

"God is the Health of His people."

"Thou dost shine in what seems dark."

"I am the Lord that healeth thee."

"Every plant which my Father hath not planted shall be rooted up."

"In Him is no darkness at all."

## TREATMENT

"You are in Infinite Spirit or Mind, one with all goodness; you are good, peaceful, harmonious and free, for God is your life, substance and power. You are God's image and likeness and cannot be sick. To be, is to be one with God the Father; you possess, therefore, all that you desire to manifest, viz: life, love, truth, wisdom, justice, faith and strength. The Spirit of Truth that to know makes free is ever in you and you in it. You cannot be absent from the perfect. Be ye perfect, means, know the Truth that your Father and Heaven are manifest in you, and you have Being in Him; in His presence there is pleasure evermore.

"You are whole, entire, wanting nothing, absolutely full of peace and harmony at this time.

"This Truth is not absence, but is positive and eternal presence, from which you cannot be separated."—*M. E. Cramer.*

## TESTIMONIALS

I am enclosing check. I want to take this opportunity to express the sincere appreciation of Mrs. A. and myself for the help you were able to give Junior at the time of his illness.

J. W. A.

I do wish that I could fully express my gratitude for the Divine Science literature. Nothing else has been so satisfying.

I am beginning to see the light and am very grateful for what I have thus far learned. My health is slowly improving.

Mrs. A. H. W.

We were asked to give treatment to a young married woman, who had seemingly lost her mental balance, and at times was in a raving condition. After three weeks' treatment, word came, that we should discontinue the treatments, as she had entirely recovered.

All were very grateful and thankful for God's great goodness.

Am very glad to be able to report I am every whit whole. I feel fine, thanks to God and you dear people.

Mrs. C. O. K.

## RETAINING A POSITION

I want to tell you of a demonstration. I was book-keeper in a grocery store. When the people talked about selling out, I began to fear that the new owners might not want me. I tried to put this thought away by saying, "That which is for my highest good shall come to me." I also declared that the sale would benefit all concerned.

After the sale I inquired whether or not they would need my services. (I knew there was no lack of work.) I was requested to stay at the same salary and better hours. It was just what I wanted. Everything worked out satisfactorily; the people who sold received their price, the people who bought are doing well.

# The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

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MIRIAM MITCHELL }

Yearly subscriptions two dollars. Single copy ten cents.  
Foreign subscriptions two dollars and fifty cents.

## IN GOD WE TRUST

### "And God Planted a Garden Eastward"

The faith and spiritual vision of the writer of Genesis—or of that portion of the book from which we quote our caption—conceived God as a lover of beauty, of form and color and fragrance. With the charm of naive simplicity, he pictures God as a gardener, setting out His plants toward the rising sun, in order to create a fit environment for the man whom He had fashioned in His own likeness.

This writer was a poet and an artist. With a few words he quickens the imagination and opens a vista for the soul in which life is seen aglow with the light of truth.

His thought, which germinates, buds and flowers in the soil of meditation, is a fitting one on which to dwell at this season of the year, whose backwardness in some regions give intensity to the delight with which we note each shoot of green pressing upward thru the cold earth from bulb and seed.

"God planted a garden." So, as we stoop over the patch in which we planted the promise of another spring, and, with the touch of hands made tender by the delicacy of the new life seeking freedom for fulfillment, loosen the earth about the roots and remove the things which hinder growth, we are entering into partnership with the first Gardener; we are seeking, in some measure, to realize His ideal for the world. It is a soul singularly insensitive which can be cold to the wonder of this thought, or indifferent to its profound implications. Surely the miracle of growth must for a time, at least, overwhelm doubt. Surely, we cannot miss the fact that in this partnership ours is the lesser work; that were it not for some divine mystery, baffling all the research of science, what we did before the winter snows, what we do now, would be unavailing. The toil that planted and that cultivates would be labor lost. Earth would lie barren above the bulb. We would never see the green blade, the bud, the bloom.

What miracle, indeed, is comparable to this? While we have waited for the grip of frost to be loosened, how marvelous is that which has happened beneath the surface hard-held by its chill fingers! Nothing fashioned in a man laboratory, no product of skillful synthesis representing the limit reach of knowledge in chemistry and biology, could have resulted in this wonder. The dry and wrinkled bulb,

with its paperlike wrappings, which lay seemingly inert in our hand a few months ago, has thrust forth tenuous feelers into the softer depths of soil, has raised its fragile spear, pushing away the earth above it, pressing thru the mulch, and pointing toward the blue in earliest promise of the coming beauty. Presently its banners will unfold to the sun, and in the full radiance of crimson and yellow it will tell the story of God, who "planted a garden eastward."

\* \* \* \*

Here is evolution in small compass—the development of the germ concealed within the withered wrappings, the conflict with environment, won thru adaptation, and issuing in a new splendor. The plant has attained its freedom for the realization of its capacity for beauty and fruitfulness. The bloom acclaims it; the fragrance celebrates it. Life has come to fruition, and the Gardener is justified.

Let science guide you thru the wonders of this achievement; the process by which rootlet seeks the fertilizing soil, and aspiring blade finds egress to the sunlight. Let it tell the story of how every twist and turn of growth, every change of organic chemistry, the reach of leaf, the formation and opening of bud are controlled by the end which is to delight your eye and lure the sweet-pursuing bee. It is the story which thru ages uncounted is told by the vestiges left us in soil and rock—the steady progress of life, the winning of an unceasing struggle, the attainment of ever higher forms until at last you stand, in your own little garden, partner of Him who "planted a garden eastward."—*The Rocky Mountain News*.

A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it is not in so sure a way of its growth to perfection, as every man may be, whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty that God, the source of all good, communicates Himself to the soul that longs to partake of Him.

WILLIAM LAW.

## OUR SUMMER SCHOOL

The Colorado College of Divine Science will hold a Summer School, June 4-10.

The following courses will be given: Fundamentals of Divine Science, Bible, Higher Psychology, Expression.

For further information write the Secretary, 1819 East Fourteenth Ave., Denver, Colorado.

The Divine Science Reading Room, 416-417 Barth Block (corner 16th and Stout Sts.), will be open daily except Sunday. You will always be welcome, especially at the noon-hour Healing Service.

# A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

*"The Flood"*

(Read Gen. VI. VII. VIII.)

Lesson VIII

The flood stories are numerous and differ greatly. They are embodied in the folk-lore of the ancient literature of countries nearly all over the world, with the exception of Egypt and Japan, where, as yet, no flood story has been found.

It is evident that there must have been a great overwhelming flood which impressed itself upon the memory of nations, and became tradition. The stories, as handed down from generation to generation, were added to, and colored by the imagination of the people.

The Babylonian account has the most similarity to the Genesis story. George Smith, the famous archaeologist, in 1872, found some Assyrian tablets in the British Museum and copied the inscribed legend. Hastings tells us, "that the record was inscribed on the eleventh of twelve tablets, each containing one canto of an epic poem. Each tablet was connected with a sign of the Zodiac, and as the eleventh is that corresponding to Aquarius, the deluge story is particularly suitable."

It is significant, that in a comparison of the two accounts, the moral element seems to be lacking in the Babylonian story, while in the Genesis account, religious and moral lessons are set forth,—Jahveh's abomination for sin and consequent punishment, also salvation for the faithful and obedient.

In the Genesis story of the Flood, as in the story of Creation, we have two accounts, the Eloistic and the Javist (explanation of which is found in Lesson Three). The writer has so woven the two (perhaps to present a fuller narrative), that they appear as but one.

The writer in Genesis gives us a picture of the wickedness of the world, and in the midst of it is an outstanding character. Noah, who "walked with God," and "who was a just man and perfect in his generations." God, not pleased with the prevailing order of things, decides to establish a new order by dispensing with the old, and so the people were to be destroyed with the exception of one family—that of Noah, the righteous.

According to the plans and directions of the Divine Architect, Noah builds an ark. Into this ark he takes his wife, his three sons and their wives, and two of every living thing, fowl, cattle and creeping thing. (See difference in Javist account, Gen. 7.)

A supply of food is carried in, sufficient for the needs of all. After all arrangements are made and the entry into the ark completed, the writer tells of the downpour of rain and its continuance for forty days and nights.

Every living thing is destroyed. At the end of one hundred and fifty days, the flood subsides and the ark rests upon Mt. Ararat. The sending forth the raven and then the dove is familiar to all. The return of the dove with the olive leaf indicates to Noah that the waters have dried up. Then follows the exodus of all within the ark.

In the Javist account is the first intimation of the altar which Noah set up and the burnt offerings.

The establishment of the covenant of the rainbow is characteristic only in the Hebrew story.

"The Hebrew story is valuable not only for the religious and moral truth, but also for the insight it gives us into the early experiences of the Hebrew people, to whom, more than any other people, the world owes its knowledge of God, its impulse to divine life and a standard for righteousness."

In the story of the flood we again see the soul's evolution. The Noachian period was one of moral depravity, yet Noah being in the midst of it, is not of it; he lives above the carnality. His soul is so "attuned to the Divine Order" that he is able to receive a message from God.

The writer tells us that, because of men's wickedness "it repented God that He had made them." But this is only the childish conception of God that the writer read into it; without fuller understanding. God is always saying of his Creation (Man), "Behold, it is very good." God is too pure to behold iniquity; it is only the "imagination of the thoughts of the heart" that are evil.

Men cannot change that which they are by nature (the image and likeness of God), but they may, by not keeping themselves "unspotted from the world" so cover up this image with error thoughts and false beliefs, that the picture they present to the world, bears no resemblance to the reality of themselves. When the mists of false beliefs and conceptions are cleared away by the perception of Truth, then do men see themselves as they are and not as they seem to be. "The soul is what we make it; the Spirit we can neither make nor mar, for it is at once our being and God's. What we are to do is to grow the soul, that is, to manifest the nature of the Spirit."—(R. J. Campbell.)

There is a Divine Principle and Law and only as men live in conformity to it do they escape violence.

"Violence is the clashing of the individual will not harmonized by the recognition of any unifying Principle. The oneness of the Spirit from which all individualization proceeds is entirely lost sight of, and must result in violence under whatever disguise it may be masked for a time."—(Troward.)

As in the days of Noah, so in the world today, when we depart from Principle we suffer the consequences.

"The flood is described as a judgment upon unrestrained sin, an occasion for the deliverance of a righteous man with his family, and an opportunity for beginning anew the partnership of God with men. It emphasizes the value of real righteousness in saving the world. The story of the flood gives the reader a still clearer impression of the character and purposes of God. It conceives of the flood as a special act of Divine Power, paralleled only in grandeur by the process of creation. God put forth His Power to destroy as well as to create, because

He wished to stem the tide of humanity's self-deströying wickedness."—(Sanders.)

God's will for his children is that they should walk "not after the flesh, but after the Spirit." He has provided a way of escape from the turbulence and violence, and "how shall we escape, if we neglect so great a salvation?"

"Omnipresence is the ark of safety; anchored here, "no evil can come into this Presence." "Let the wicked (thoughts) perish at the Presence of the Lord."

Omnipresence, the ark, is here, but we must know It *is* and get into it. "Prepare ye the way of the Lord," by purity of life and holy aspiration, "not by works of righteousness, but by washing and regeneration, and the renewing of the Holy Spirit, for an habitation of God, through the Spirit."

All that Noah put into the ark was saved. That which God has put into the soul is Himself, Wisdom, Love, Knowledge, Understanding, Life, Power, Joy. These are eternal and abiding. Everything unlike God is washed away.

God has sent His Holy Spirit into the world symbolized in the story as the Dove. The voice of the Dove is the Voice of the Holy Spirit and It is in the world to "reprove (convince) the world of sin and of righteousness and judgment." It is within each soul, endeavoring, amid the confusion of thought and din of the world, to make Itself heard and will return again and again, knocking at the door, until the door is opened and It finds Its resting place in the heart of men.

In recognition of God's protecting power men gladly set up an altar, in adoration and in worship and offer to God, not burnt offerings and sin offerings, but a clean heart and a pure mind.

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul."

The story of the flood is not complete without the rainbow feature, the token of God's covenant with his people. "In that heavenly color which binds the statue of color upon the front of the sky, when it became the sign of the covenant of peace, the pure hues of divided light were sanctified to the human heart forever; nor this, it would seem, by mere arbitrary appointment, but in consequence of the for-ordained and marvelous constitution of those hues into seven-fold, or more strictly still, a three-fold color, typical of the Divine Nature itself.

"The bow or color of the cloud, signifies always mercy, the sparing of life and such ministry of the heaven as shall feed and prolong life. And as the sunlight undivided, is the type of the Wisdom and Righteousness of God, so divided, it is the type of the Wisdom of God becoming sanctification and redemption; various in work,—various in beauty,—various in power."—(Brookside.)

God's covenant is established with those, who, by their surrender of self, by their obedience to Divine Law, come into atonement with Him and, thus, enjoy His blessings.

"Nothing material endures. This is the one great fact of materiality, and this is the one lesson that must be accepted from this Source; during all the

ages, man has searched in vain for something better, or even for something different, and he has asked of matter its profoundest secrets and materiality has answered, "The finality is nothingness."

It is no wonder that those who have studied materiality to its limits have despaired at its teaching. In it there is no hope beyond a succession of individually closed cycles, each moving its weary round without progress. "Thou shalt surely die" was spoken to all materiality and to every error.—(Brookshire.)

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever."

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## A Leaf from "The Origin and Development of Religions"

(Continued from page 3)

of gods slowly developed a set of personifications distinctly evil in their inclinations, devils indeed, who delighted in tormenting man. The great crowds of them formed into hierarchies, and from their midst sprung leaders, king devils. From the fact of boiling springs, volcanoes, earthquakes, and the supposed daily descent of the sun below the earth, their realms were located in the lower regions. Here reigned supreme the King of *superstitions*. But a goodly knight comes forth to meet him. His name is "Science"; his sword is comparative study; his helmet, cause and effect. "Attention must be given to things themselves," he says, "and not to the personifications which inaccurately represent them. The forces of nature are not demoniacal in their action; there is no fickleness of will-power. Good and evil are only relative terms. This act is better than that, if it causes more pleasure and less pain. Evil is the result of being out of harmony with Law. Be diligent, thoughtful, observing; notice how things move, get into line.

At first man lived a child of chance,  
A slave to fraud and necromance;  
The world in myst'ry wrapped around,  
His mind in superstition bound.  
But, as the centuries rolled along,  
His heart burst forth in joyous song.  
For deep within his nature lay  
A force that drove grim ghosts away.  
Egyptian priests enslaved his thought,  
But Grecian schools his freedom sought;  
A cloud of darkness floated o'er,  
But Science found another shore,  
Where bloss'ming intellect supreme  
Shall realize his wildest dream;  
Where Universal Mind hath wrought  
A Kingdom in his Realm of Thought.  
At last—he wields the mighty rod  
And find himself at One with God!



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